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tific workers, — for there customs and institutions prevail whose investigation needs deep sympathy and clear insight into the common human mind, as well as unprejudiced perceptions and observations of its vagaries and individual as well as tribal and national idiosyncrasies. That the author of this book is one of such is quite apparent, even without his graceful tribute to the Igorot of Bontoc (p. 15) and his unqualified expression of belief in their future development; for they are men, even as we are men, lost neither in body nor in soul, but like enough to us to be some time part of our great human family in its associate and coöperative evolution.

ALEXANDER F. CHAMBERLAIN.

A Universidade e a Nação. Oração inaugural do anno lectivo de 1904-1905, recitada na sala grande dos actos da Universidade de Coimbra, no dia 16 de outubro de 1904. Por BERNARDINO MACHADO. Coimbra: Imprensa da Universidade, 1904. 19 pp.

The subject of Professor Machado's inaugural address at the University of Coimbra, October 16, 1904, was "The University and the Nation." Anthropologist, student of the child, ex-Minister of State, Dr Machado is peculiarly well-fitted to express the trend of the best educational ideas in Portugal. A patriotic man of science, he holds that a university ought to be, above all, a school of liberty — the fate of the nation and that of its highest and noblest institution of learning are one. But despotic education goes with despotic government. The teacher must not be a pontiff, the scholar must not be a catechumen. Passive obedience is no preparation for the duties of life. The freedom of school is crystallized in the pupil. We are in the world to learn the laws of the universe, not to execute at command spectacular prodigies of mental acrobatics, but to act as free men and not as manikins, by our will, through all we are. Nor must education be a new method of aristocratizing. Truth and knowledge are accessible to and belong to all. Citizens, not princes, are now to be educated. Truth is not to be a mystery, a monopoly, a privilege, an aristocracy, but something wherewith to enrich the common patrimony of all minds. Nor have the educated a right to be a parasitic caste. The university is a laboratory, a model workshop, where teachers and students, as true workmen and apprentices, are occupied not in consuming but in producing ideas. Teachers and scholars are not to live in palace or monastery, shut up from the rest of their fellows, not knowing, or caring, sometimes, how these live and move and have their being. All are more than men of science, they are citizens, and mem-

bers of that threefold city, religious, economic, and political, which began in the family, and now, constituting the nation, goes on its way triumphantly until it shall include all mankind. Teachers and pupils have a religion, — the great heart of man needs their sympathetic beat, and looks to them for comfort, consolation, hope. Science has no reason to be heartless. It delves too deep into the life of the universe to be that. Men of science have no right to hold themselves aloof from the duties of citizenship — workers themselves, they ought to strive to better the economic conditions of society ; they ought to take their places in the ranks of those who are laboring for the amelioration of mankind. Their faithful coöperation in science ought also to be made manifest in society. Nor ought the university to regard politics as entirely subverted by germs of original sin, and shut its members up like monks in cynic elevation above the most ordinary and most needful activities of democratic liberty and life. For men of science to slink away from the thought of public life, of service to their fellow-citizens, is a base betrayal of their sacred mission. They are not called upon to be political adventurers ; it is their duty to be servants of the people. To isolate the university, socially and politically, is to narrow its ideals, to constrict its movements, and to impoverish its brains and their expression, thereby making it less human and diminishing its real educative rôle. The sovereignty of knowledge belongs with the sovereignty of citizenship. Nor is there any call for the divorce of religion and science. Faith of the highest order is the greatest servant of them both. The moral sanity of mankind needs both for the perfection of the best ideals of the race. The university, as a great factor in the progress of man, needs to be above the pains of penury. It should be well-endowed and its members should be sufficiently recompensed to make them not fear the wolf that often lurks so near their doors. They should also have liberty to work as best fits their capacities and their genius. They ought not to be so burdened with routine labors that they have no time for consideration of, and participation in, the larger life of their community, of the nation. They must not be hopelessly in the toils of the monotonous repetition of the same work which hypnotizes and amputates the soul. Nor should they be victims of any depressing professional subordination, for every branch of science is homologous, for all are brothers. A true scientific fraternity means that each laborer shall in his own time reach the highest honor the institution can bestow, each, who begins at the lowest, reach the highest rung of the ladder. There is a democracy of science as well as one of culture. Portugal is not, as many suppose, hopelessly decadent, but awaits a brilliant renaissance. This

new birth is being made possible by the labors of such men as Dr Machado, whose ideas and ideals are of the noblest type. In 1904 Dr Machado published also a new and revised edition of his "Notes about Children by a Father" (*As crianças. Notas d'une Pae*, 2^a ed., Coimbra, 1904, 416 pp.), which very interesting volume was considered briefly in this journal (N. S., IV, 152, 1904), after it first appeared.

ALEXANDER F. CHAMBERLAIN.